

## What Satan Doesn't Want Me To Know, Part 1 - Romans 6:12-14 – January 15<sup>th</sup>, 2012

- Beginning in verse twelve the beloved Apostle moves from explanation to exhortation. Here-to-fore Paul has explained what God's Grace is not.
- Now that he's offered this explanation he can now present the exhortation knowing the Roman Christians understand the how behind the what.
- There's a powerful application here, in that we do err in our attempts at heeding the "what" of exhortation, absent the "how" of explanation.
- Actually, I'm of the belief that the enemy does everything, and stops at nothing to steal from us, or even keep from us, this very crucial "how."
- Satan knows that if he's successful in his robbing us of the "how," then he's got us defeated when it comes to the "what." What? Stay with me.
- If I'm missing the explanation of "how" God's grace works, or doesn't work, I will have no hope of heeding the exhortation of "what" grace does.
- It's for this reason that I chose to title this new series; "What Satan Doesn't Want Me To Know." Today's teaching will be part one of this series.
- You'll forgive what seems to be a rather provocative title, but my sense is that the Lord wants to expose the Satanic lies from the father of lies.
- I'll take it a step further keenly aware I risk sounding sensational. If I don't know this I'll either walk away from the Lord or be a phony in the Lord.
- Let me explain; if I don't know what God wants me to know, and Satan doesn't want me to know, I'll never live victoriously under God's grace.
- Instead, my Christian experience will be riddled with defeat under the law, which may cause me to cave in to condemnation and give up on God.
- If on the other hand I don't cave in and give up, I may be tempted to cover up by virtue of not being able to make the Christian life work for me.
- The good news, woven into the fabric of exhortation in Romans chapter six, is that neither giving up, nor covering up is necessary for me to do.
- This of course presupposes that I'm not under the law, and the reign of sin with it, because if I am, I will never taste from the cup of God's grace.
- Satan doesn't want me to know that while I can't say I'll never sin again, I can say I don't need to sin now. Why? Because I've been set free.

As one so aptly wrote; "The story is told of a great eagle tied to a post, walking sadly round and round. One day a new owner announced he would release the bird. A crowd gathered, the rope was removed – and the eagle continued walking round and round, in the same old rut. He was free to fly and yet did not. The sad absurdity of that scene is like the Christian who continues in sin."

- We, like this eagle don't have to continue as if we've not been freed. If we know that, then we will no longer have to continue on living like this.
- I was able to identify several of these freeing truths from the remainder of Romans six. You may find more but today we'll look at three of them.

### 1. I don't have to obey evil desires (Verse 12)

(12) Therefore do not let sin reign in your mortal body so that you obey its evil desires.

- v12 Here, the Apostle Paul packs a powerful punch by saying that sin doesn't have to reign in my mortal body so that I obey its evil desires.
- While he will expound on this, by the Holy Spirit, in the verses that follow, he deems it necessary to emphasize, we don't have to let sin reign.
- In other words, we don't have to let sin sit in our chair with the remote control to our lives, so that we have to watch the "evil desires" channel.
- It's paramount in its importance that we understand how it is that Satan doesn't want us to know this, rather, he wants us to think he controls us.
- Every time he pushes the buttons on that remote control, we're controlled. Why? Because we've "let" him reign by letting him have the remote.
- If I take the remote back, which I can and should do and give it to the Holy Spirit instead I'm no longer controlled by and obedient to evil desires.
- I think at this juncture, I would be grossly remiss were I not to point out something that's here in verse twelve before moving on to verse thirteen.
- Notice with me that we can actually give sin permission to control our "mortal" body, namely, the lusts or desires of our mortal body, so we obey.
- The fact of the matter is, I will obey that which I am controlled by, and that which I am controlled by will be whatever I've given a blank check to.

William Newell – "It is through the lusts or desires of the body that sin is ready to assume control. The body has many desires not in themselves evil. Paul, speaking of foods, says, "All things are lawful for me; but I will not be brought under the power of any" (I Cor. 6:12). It is when natural desires are yielded to in self-will or self-indulgence, that sin uses the desires of the body to assert sin's power and establish its reign. The believer is directed to reject this reigning of sin, which would involve our obeying the desires of the body. ...We owe sin nothing. We are dead to it; justified from it, and living in another sphere!"

### 2. I don't have to give in to fleshly passions (Verse 13)

(13) Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.

- v13 Paul gets sort of graphic in describing the offering of our body parts as instruments of wickedness saying instead to offer ourselves to God.
- Furthermore, in so doing, our bodies when offered to God are instruments of righteousness, as those who have been brought from death to life.
- James actually identifies the most-wicked part of our bodies as being our tongue, which can become an instrument of unspeakable wickedness.

James 3:5-10 NIV Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. (6) The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell. (7) All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man, (8) but no man can tame the tongue. It is a restless evil, full of deadly poison. (9) With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. (10) Out of the same mouth come praise and cursing. My brothers, this should not be.

Proverbs 18:21 NIV The tongue has the power of life and death, and those who love it will eat its fruit.

### 3. I don't have to be mastered by past sin (Verse 14)

(14) For sin shall not be your master, because you are not under law, but under grace.

-v14 Paul declares that sin shall not be my master, and he even tells me why. It's because I am no longer under law, but am now under grace.

- This verse has what I call, "pow and wow." It packs such a powerful punch a pastor could preach an entire series of sermons on just this verse.

- So much so that I would be disingenuous were I not to confess that I was, and am even now still, tempted to savor the flavor of Romans 6:14.

- Perhaps you'll indulge me for just a bit, as I attempt to share with you how God used the pow and wow of this verse to transform this pastor.

- The only thing I would ask is that you put aside your preconceived notions about what it means to no longer be mastered by your past sins.

- If you're anything like me, you too may have bought into the notion that not being mastered by sin meant you would no longer be tempted to sin.

Roy Hession in his book "Forgotten Factors" says it in such a grand and glorious way when he writes that; "If we are to experience sin not having dominion over us, we shall have to know truly what it is to be living under grace and not under law. But first of all we must understand what sin not having dominion over us really means. Part of our trouble stems from having a wrong conception of what this is. This was certainly true in my own case. I used to think it was promised that I could get to a place where I would have no more problems with sin, that I would be dead to its solicitations. But I never could assert that I had got to that place and I came to hate this text... I hated it because it did not seem to work in my experience... As I have said, part of my trouble was that I did not understand truly what was wrong, and that in turn was based on a wrong. I have come to see that the dominion of sin is not firstly its ability to fascinate me, to entice me to yield and through constant repetition on my part to form itself into a habit, but rather that its dominion consists in the guilt which it always leaves behind as its legacy. This means that it is possible for a man to have committed a certain sin years ago, a sin which he has never committed since, and yet to be under its dominion to this day, if only because it is still condemning him. Its hang-over of guilt is still there in his heart, either consciously or subconsciously. In that condition his relationship with God is of course blurred, and he lacks the peace and joy that is promised to believers. More than that, his relationship with his fellows is affected and he becomes withdrawn and unable to communicate, because there is so much he dare not be open about. ...The sin is one thing, but the superstructure of guilt the devil builds on it is another, and is sometimes far greater than the original sin on which it is built. To understand, then, the true nature of the dominion of sin and what are the devil's intentions in it is the first step into freedom. We are now ready to hear the message of grace. The grace of God is the love of God in action toward those who deserve nothing and can do nothing. The law has certainly reduced us to that place, and in doing so has actually made us candidates for grace. ...Then further, under grace a new motivation comes to the liberated soul, the motivation of love. He that is forgiven much loves much. Under law there was just no other motivation than fear, the fear of sin and the fear of guilt which nothing he could do would remove. But under grace, under the shadow of the Cross of Jesus, the guilt is gone, the accusations of Satan are silenced, the conscience is made whiter than snow, and a mighty new motivation comes into our hearts, the motivation of love for the One who has done all this for us. This motivation leads us to quit the sin and to present ourselves and our member as slaves to the One who has done it all. And with that motivation comes blessed reinforcements of the will from the Holy Spirit who now dwells within us. And the result is holiness, real practical holiness right here and now, and the end everlasting life. Indeed, that is precisely how Romans 6 sums it all up: "But now being made free from sin, and become slaves to God, ye have your fruit unto holiness, and the end everlasting life." So it is that under grace there is no need to despair because of sin, when in some form it is again part of our experience. The blood of Jesus is ever available for our restoration and cleansing. In this new situation sin still need not have dominion over us for any longer than it takes us to get to the Cross again and confess it. Nor, on the other hand, need we feel that we can only cover up our failures and thus play the hypocrite. Under grace we can afford to be honest and call sin, sin, without any excuse.